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A  
*Looking - Glasse*  
FOR THE  
**RANTERS!**

In two Short Treatises,

- The { 1. Being some Glimpses of the Good-Old-  
Way.  
2. A Treatise of Virginity.

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*By one that longeth for the perfection of the Creation  
in the Love of God.*

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Joel 3. 14. *Multitudes, multitudes in the valley of decision, for great  
is the day of the Lord, in the valley of decision.*

Psalms 119. 5. *O that my wayes were directed to keep thy Sta-  
tutes.*

Psalms 18. 32. *It is God that girdeth me with strength, and makeith my  
way perfect.*

Psalms 45. 10. *Hearken (O Daughter,) and consider, and encline  
thine ear, forget also thine own people, and thy Fathers house.*

14. *She shall be brought unto the King in rayment of needle work,  
the Virgins her companions that follow her, shall be brought unto  
thee.*

15. *With gladnesse and rejoycing shall they be brought, they shall en-  
ter into the Kings Palace.*

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*Some glimpse of the good Old way.*

Jer. 6. 16.

*Thus saith the Lord, stand in the wayes, and behold and ask for the old way, which is the good way, and walk therein; and ye shall find rest for your souls: But they said, we will not walk therein.*



**I**Ts possible the wayes might be ordinary vocations, and nothing else, The Lord bids *not* walk, because the people were not in a good old way, lest the end of their walking, should be their destruction; neither bids he sit, for they were a kind of scornful people and so their seat might be a seat of scornfuls; and it is possible their sitting might be most dangerous, even in the region and shadow of death. But he bids stand and behold, *i.e.* diligently to wait and watch, and observe; for there's no safe way, but the good old way: which, what it is, I shall endeavour to shew, according to what I find in Scripture; and to me it seems that it is that pure old rule, and royall law, which God the Creator first gave to mankind: It seems to me, it cannot be that law in Tables of Stone, given by *Mosar*, for that was given with terrors, (and terrors and blessednesse are opposites) nor is it that law given *Nash* and

hison, Gen. 9. for that could be no more, then a Law of a carnall commandment, and there was a fear in it, which we may see by the effect, it hath begotten fear in men; but a good law, cannot ingender bondage or fear; besides, this law is concluded with beasts, birds, and fishes, also which three last were not created in the image of God; and this law is such, that enmity and fear is extremely risen; betwixt men, beasts birds and fishes, and that Law never made any thing perfect and good; Therefore we must look for an elder and better Law, which I find set down to us in Precepts, in Gen. 1. 28. the words are, *And God blessed them, and said, be fruitfull and multiply, and replenish the earth; and subdue it, and have dominion over the fsh of the Sea, and over the fowl of the Air, and over every living thing that moveth upon the earth.* And next verse, *God appoints them food.* In v. 26, 27. *And God made man in his image, after his likeness, which being duly considered, will give us better to understand what is the scope of the Precepts in verse 28.*

And thus, God blessed them, i.e. put them in a condition free from fear, as not subject to destiny or death.

2. *Be fruitfull and multiply, and replenish the earth.* All this was man to do, in the image wherein he was created, and not otherwise.

3. *Subdueth, and keep it under, i.e. the earth:* for the Hebrew Text, I understand it not, and I never read the place in the Greek translation, but in Hieronimus Latin Bible, I find the word *subjicite*, which signifies to cast down, or put under; and I conceive when God had made man of the earth, and had given him reason



reason to know his matter of which he was made, and his Maker who is, <sup>1. 2. 3.</sup> ~~1. 2. 3.~~ God the eternall spirit, that it was, and is most meet and equall, man should live in that Spirit, and walk in it, that so he might bring forth the fruits of it, which is that Image of God, and keep under the earth or flesh, lest by a predominancy of flesh or earth, the image of God might become defaced in him (as after came to passe) that this is the meaning of this Precept, in these four first words, *i. e. Be fruitfull and multiply, and replenish the earth and subdue it.* Me thinks the Scripture plainly proveth, *Col. 1. 9. 10.* the Apostle prayes for that Church *v. 10. That that Church may be fruitfull in every good work, and abound in the knowledge of God, and v. 9. That they may be fulfilled with the knowledge of his heavenly will, in all wisdom and spiritual understanding.* Here is to be fruitfull, and to abound or increase, which is to multiply and to be fulfilled, which is to replenish; for the fourth & last word, *Subdue the earth.* *Col. 2. 1. 2. 5. 16.* in verse 4. *Abound in your member; i. e. flesh.* verse 16. *Let the word of Christ dwell in you, in all wisdom pleasantly; the word of Christ is a quickning spirit; but concerning keeping under the flesh, consider Gal. 3. 3. and 5. 16. 17. 18. &c.* Now the rest of the royal law or precept in verse 28 is in these words, *Have Dominion over the fish of the sea, and over the fowle of the aire, and over every living thing that moveth on the earth: Have Dominion.* This is vulgarly taken to be as much as to dominate, or have power over, &c. But me thinks reason and truth will not extend it so far. But onely to the having a rule or trade of living to Gods glory, and in communion

munition with God, above what God had appointed for Beasts, Birds, and Fissles: But in discourses I have heard affirmative Conclusions drawn from these words, that the image of God in man, in which he was created, was in the dominion then given man: But man had not such dominion and power given him as is supposed; for I suppose there is a following of the Letter too close, which brings into a mistake, and misunderstanding of the word of God, which is spirit and life; for if the image were in governing beasts, birds, &c. then onely Cowherds, swineherds, Falconers, and such, were onely in the image. Also we see great rich men, or men of renown make poore men serve them, as they make beasts serve them, and then it would be consequent that great men are the image, and poore men not, but Christ died for the poore, as *1. Tim. 2. 6. Jam. 2. 2. Luke 7. 22.* and if beasts, birds and fishes were in a condition that had need to be tamed; then could they not be very good: For constraint and war have ever been reckoned among evils, and if man was to slay and eat them, then to what end did God appoint food, verse 29. for then should the living God (on whom the creature by groans calls for, and waits for redemption) be the author of the destruction of the same creature: But (me thinks the words ought to be understood thus, *i.e.* God having made man in his image, said, *Be fruitfull and multiply, and replenish the earth, all this ought to be in that image, and not out of it; then he says, subdue the earth and have dominion over brute.* I think he not meant they should tame beasts by fighting & contending, and so overcoming them

(5)

them, as afore is said, see Job 35. 10, 11, 12, 13. But they should walk and live in a rule way, or royall Law, above what beasts, birds and fishes were ordained to walk and live in; w<sup>ch</sup> they should keep all, beastly, carnall, greedy affections, and earthly mindednesse out of their thoughts, and understandings, and wills, and should alwayes will the good perfection, rest, and peace of the Creation, so as it might be conserved in conformity to God in that good condition he made it: but if it be asked how came it to passe that man did not fulfill Gods mind and will herein, my answer I can give herein is, that I conceive Man had his mind misled and perverted, forgetting his God and Maker, when he beheld the variety of creatures, and abundance of all things, imagining he might produce life as beasts did, *turned to the flesh, and of the flesh reaped corruptions*; he got a child, and said, I have gotten a child from the Lord, and so he was, and not of God; but in the similitude of unfull Adam: also Adam called his wife the mother of all living, but she was not so, but the mother of all dead, for the Virgin is the mother of all living, and her son (a Virgin) brings children to God, and he while on earth, increased, multiplyed, replenished the earth, and kept it under, and walked in a way above what fishes, beasts and birds walk in, not in a way to tame them, beat them, or votherwise hurt them, but by farre transcending those wayes in attaining the knowledge of Heavenly things, in knowledge above what is imparted to those creatures, even onely knowing God in the divine nature, and participating with God in that divine nature, he

walked in a way, against which is no Law, for he was, and is the Law, pure, holy and good, and his bringing children, is not by caring for the flesh, or the world; nor by the works of the flesh, but by purity and holiness, walking in the Father, who is God eternall, power, pure, holy, rationall and above all; for he had descended, and was to ascend; therefore he daily died to the world, by self denying, and patient crosse bearing; that life and immortality might be brought to light by the Gospel, he was and is the Gospel. Thus much me thinks may give to understand, what the good old way is, here in Text commanded to be looked after, even the old way of pure integrity, and perfection in which man was created, into which the Creation shall be restored by Christ.

Now to the latter part of the Text, here the sadness of the story follows. God is exceeding merciful to mankind, and invites to return to himself through Jesus Christ his son, who is life and salvation; but man doth not consider that his first Parents for their transgression were driven out of Paradise, where they had visions of God; so as man is blind towards God, and seeth not the goodness of his maker, nor the holiness of his Commandements in the pure Creation; and so rather than man will obey and turn into the good old way, he will perish. In some stories its written of the Jews, that they very readily knew the Letter of the Scriptures, but they knew them but carnally, accordingly as worldly men know things, or heathens know things, for they made no spirituall use of them; they knew the story of the Fathers, and of Gods mercies, and wondrous works in delivering Israel out of

of Egypt, in overthrowing enemies, and giving them rest; they knew God gave their Fathers the Law in *Horeb*, in a terrible manner, all the Mount being on fire, yet they kept not his Law; they soon forgot his wonders; they knew their Fathers in severall ages were distressed by enemies, and brought to learn obedience to God by the things they suffered under those enemies; then crying to the Lord he delivered them: and now here in this story they be distressed again, and God sends his Prophet, and bids them ask for the old way, which is the good way, and walk therein, and they shall find rest for their souls, but they said, we will not walk therein. Here their conclusive resolution is a very sad expression, utterly rejecting the counsells of God, against themselves, chusing the evill and refusing the good, (and from the Text) it may be inferred, that he that walks in the good old way, shall have full delight, and satisfactory contentment, in, and to all his five senses, for I take that to be the Soul) if it should be asked, what might be the reason why the Jews thus reject the counsells of God, and chuse the evill and refuse the good? I answer, it is because man is in a condition or state, darker and inferiour to that wherein he was created, into which *Adam* and *Eve*, our first Parents brought mankind (by transgressing the command of God) wherein man cannot see his God, nor know him, nor know what pertains to life and godlinesse, (read the three first Chapters of *Genesis*) *God made man, and placed him in Paradise*, which signifies a place of vision; where God shewed himself to man, and conferred with man, and was seen of man, until



till man had transgressed, and was therefore driven out into a remote place, where God hath not since been seen or heard of, but by some choice persons, and that as *Heb. 1.1.* and when God sent his Son, the world could not, nor would not know him, who was *Immanuel*, the manifestation of God: man in this state can see nothing, but of the world, as the world seeth, he can see no more of God than the ignorant world, but by a mighty word of God enlightening, (who never left himself without witness) man cannot enter again into Paradise, but by Jesus Christ, whom as afore is said, the world knoweth not, nor can know: this is evident by Scriptures, *1 Sam. 8.* throughout, and *John 9.* latter end, and *1 Cor. 2.* This is mans lamentable condition, lying under the power of darknesse, spoken of in *Luke 22. 53.* Let all men generally take up lamentations: I see not, but that *Jonah* and the *Ninivites*, are for examples through all ages, *Jonah* of Christ and all Gods messengers, the *Ninivites* of the universality of people, who are ever doing, and will be doing, but they know not what, and so do sin continually. Let all consider, if a man were on the top of an hill, he might see as farre off, but if he be driven from the hill, he cannot but have visions within a valley: God in Paradise manifested himself to his creature, that is our hill, but man is driven thence, hath fallen from a fellowship with his maker, and hath lost his image or likeness, *Rom. 1.* so that every one looks a subsistence elsewhere, and none waits on God, nor walks in his image, but separated from God, remain in death, so not in life, for there is no life but in the image of God, when



when Christ was on the earth, he alone lived, and all men were dead, and if any lived, it was a life received by and from Christ, who quickeneth the dead. Let all that desire perfection in the love of God, take up lamentations and be afflicted in themselves, for and in respect of a generall darknesse grown over all mankind, making a separation betwixt God and mankind; making mankind to quench the light of God, and his spirit by fleshly lusting, luxury, pride, ambition, covetousnesse, envy, malice, cruelty, contempt, and all vanity, and uncleannesse, which may all be summed up in this; the Wrath of God (*Rom. 1.6.*) is revealed from heaven against all ungodlinesse, and unrighteousnesse of men, *Eccl.* for never any polluted with these or any of these, but confesse a Deity, and professe to worship the same, but forgetting the power thereof, hold the truth of God in unrighteousnesse; then it may be said, the wrath of God is revealed from heaven, not that wrath is in God, or in his presence, or in heaven, but men doing the works of the flesh, are said to be separated from the presence of God, *Isa. 59. 9.* and *Gal. 5. 21.* and by what God is in them, are judged in themselves, and struck into fearfullnesse, *Gen. 3.* Adam said, I was afraid, and *Psal. 90. 4.* is thy fear, for thy wrath. If it be no thus, I conceive not how wrath should go out of God, in whose nature never was any such thing; but man by accustomed fleshly working, procreates irksomnesse, which begets fear, and fear wrathfullnesse. So is mans destruction of himselfe, by such working in himselfe, an iniquity, which the pure eyes of God cannot behold.

*Hab. 1. 13.* and consider mans activity is his greatest enemy. And lament the universall darknesse, and ignorance of mankind, who will not know Jesus Christ whom God hath sent to be to us a manifestation of the good old way. I cannot make account that ever I saw a Christian, one that had truly learned Christ. There is a generall forgetfullnesse, that God hath said; *the Earth is the Lords, and the fullnesse thereof,* for men generally, are after the world, covetous of enjoying the earth, and earthly wealth, and stand much on propriety, and blesse themselves in the abundance of earthly things which they enjoy, and therefore have their fellow creatures in contempt, not considering that Christ had not whereon to lay his head; nor had his Apostles Silver, or Gold. Let all people learn Christ, which is to do, *search the scriptures for herein ye think to have life eternall, and they testifie of me saith Christ, John 53. and Mat. 11. 29. Learn of me that I am meeke and lowly in heart, and ye shall find rest unto your souls.* Now I say, learn Christ, say not as the Text saith, we will not. Now for the method to learn Christ; I conceive our hearts must be panting after him, as *Psalm 42.* Our eyes looking unto him, who is the Authour and Finisher of our Faith, as *Heb. 12. 2.* And let all Israel wait on the Lord from henceforth and for ever; *2 Psalm 131. 3.* And Gods appointments are certain, the vision is for an appointed time, though it tarry, wait. *Hab. 2. 3.* and in *Isa. 40. 31.* They that wait on the Lord shall renew their strength, they shall lift up their wings as the Eagle, they shall run and not be weary, and they shall walk and not faint. So I conceive, they that will learn Christ must

must wait on the anointing of him, whereby they may know and do all things, and become the Sons of God with Christ, and partake of his fullness of grace for grace, even the whole Divine Nature. *Rom. 7-4.* last verse, *Paul* lamenting a fleshly condition, cries out, *O wretched man that I am, who shall deliver me from the body of this death?* and he answers himself, *I thank God through Jesus Christ our Lord.* Hence a moralized Philosopher may make some question hereof; but the beginning of the next, Chapter will clear it, verse 1. Now then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.

This notes first, that Saints (lesse they cannot be) in Christ are free from impeachment, past judgement, they be blessed for ever.

Secondly, They walk not after the flesh, nor barely after the Letter, because Christ, is not now so known, *2 Cor. 5. 16, 17.* but after a new life in, and by a quickening Spirit, for the flesh profiteth nothing.

But Thirdly, they live after the Spirit, for the Law of the Spirit of life in Christ Jesus, freeth them from the Law of sin and death; Thus learn ye Christ in this new and living way, in the Spirit of the Lord, where is liberty and freedom in holiness: This me thinks is the grace and glory of Christ, and he that hath learned Christ thus, liveth, and knoweth that he liveth everlastingly, by force of the word of truth of Christ dwelling richly in him, i.e. the Spirit of life. He can cut off a hand, or pull out an eye or any other Member that offends Christ in him,

and take it from him, and will sell all and give to the  
poore, & follow Christ, and take up his Crosse without  
offence or sorrow; for he looks not on (with confi-  
dence) things that are seen which are but tempo-  
rall, but on things that are not seen which are eter-  
nall. He lives upon this promise, *Thou shalt have them  
surely in heaven.* He knoweth, *God will be true to his promise,*  
*is faithful,* and that sufficeth.

Learn Christ, read *Luke 9. 23, 24.* and *14. 27.* Christ  
there saith, *Not.* Sauidy is he wise or great in this  
world, for he medled in worldly business,  
nor will it be his business to support any state or pomp  
in worldly affairs, nor ever gave he his adviser in  
worldly matters; consider what Christ saith here,  
*If any man will come after me, let him deny himself, and  
take up his Crosse, and follow me, for whosoever  
will save his life shall lose it. See. and Chap. 12. 27.* is  
*Whosoever heareth in us his Crosse, shall come after me,*  
*cannot be my disciple;* this is contrary to the world  
and the flesh, for the spirit of the world is to build  
Babels, and name them Paradises in the World; but  
they that have learned Christ seek no such habitation,  
but look for an eternall in the heavens, whose build-  
er and maker is God. *1 John 3. 16.* He laid down his  
life for us, & that we could learn to have like com-  
passions towards our brethren and fellow creatures.  
Paul holds out the same spirit of Christ in severall  
places, as *1 Cor. 13. 3. 11. 2 Cor. 12. 13. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23.* All these Scriptures are worthy much conside-  
ration, but they be not held forth in any ones pra-  
ctise, as thus I have observed, men are rather greedy of  
worldly preferment, to usurp officious rule and  
power.

powered over poore men: their fellow creature; then  
 to deny self, and take up a Crosse, as Christ said,  
 John 6: the people would have made him King, but  
 he would not: (his Kingdome was not, nor is of  
 this world) he rather chose to suffer persecution and  
 death. As it was with Christ, *All that will live godly in  
 Christ must suffer persecution, yet their Crown, their Re-  
 joycing, their triumph.* Now to get into the good  
 old way, of which Christ is a manifestation, let eve-  
 ry one learn with and through Christ to die to the  
 World, and to all Fleishly and Worldly inuasions,  
 affections, and desires; and to know Christ, our Sister  
 Joh. 5: 17. 20. 21. & 14. 19. My Father worketh hitherto, and  
 I work; 20. for the Father loveth the Son, and sheweth  
 him all things; whatsoever he himself doth, and he will  
 shew him greater works than these, that they should not  
 doubt. 21. For as the Father raiseth up the dead  
 and quickeneth them; so the Son quickeneth whom he  
 will; and chap. 14. He that believeth in me, believeth also in me,  
 and worketh that hath seen me; hath seen the Father. Now  
 of all these phrascs of benignity, the force is, that  
 men may not make distinctions betwixt Father and  
 Son, but as I conceive, this meaning is to be follow-  
 ed; that God loveth his anointed Son (in whom-  
 soever) shewing him what ever he doth (being one-  
 ly good) to teach him to do the same. If be Father  
 and the Son, one God worketh continually; the  
 works of the Father and Son, are works of one God,  
 God maketh to be things that are not; the Father rais-  
 eth from death, giveth life, Christ quickeneth whom  
 he will, by one and the same power of God. Belie-  
 vers cannot but believe in God, the Godhead dwells



in Christ, he and the Father are one, if ye see Christ ye see the Father, God is one: All this is marvellous to men, who look for the Kingdome of God to come with observation, or in some extraordinary pompons power, but the Kingdome of God cometh not with observation. Let none despise the day of small things, the lowly habitations or condescensions of God, who will dwell with the lowly heart, *Every tree is known by its fruit*, God is a most holy, powerfully and pure spirit, and where you shall see Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, and Temperance, there is God and Christ of a truth, and if these be and abound in any, they will not be idle nor unfruitfull in the knowledge of our Lord and Saviour Jesus Christ, and then the dyings of Christ and his life, will be manifest in their mortall body, such will be ready to lay down life for the Creation, that Satan and wickednesse may be destroyed, that the Creation may be perfected and receive the new life. This will follow if Christ be in any the hope of glory, for it is Christs businesse to make all things new, *All power in heauen and in earth is given him*, he is, and shall be above all: Angels, Powers and Mightes, are and shall be subject to him, he is one with the Father, God blessed forever: Learn to follow him not Beliall, not the God of the World, but Christ, Christ and Beliall cannot stand together, Belials Centre is but at the earth, Christs in the highest glory of God, Christs wayes are not after the flesh, nor after the World, but his wayes are Holinesse, Righteousnesse, Truth, Humility, Meeknesse and Mercy, his Mercies are  
over



over all his works: He laid down his life for sinners his enemies, he rose from the dead, and liveth evermore. He hath redeemed our lives from the grave, and crowneth us with mercy and compassion: He will gather the whole Creation of God, up unto God to live with him in the Kingdome of glory, where shall be everlastingly, praise the Lord.

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*The Second Part.*

2 Cor. 11. 2. *I am jealous over you with a godly jealousy, &c.*

**I**T is the end and cause, of a wish, which the Apostle makes of, for, or to the Church in verse 1. and both the wish and this expression in Text, are occasioned from matter declared in the two former Chapters, concerning this Church, in the latter end of chap. 9. he gives thanks for the Churches submission to the Gospel, and in chap. 10. beseecheth them by the meekness and gentleness of Christ, (intimating, that though they held his presence base, yet he was bold in confidence to God towards them) that as he walked not, nor warred after the flesh, so they would not war against uncleanness, and vain conversation after the reasonings of flesh, but take the Armour of God, mighty through God, to cast down strongholds, &c. And that they should not look on things after the appearance, i.e. in worldly, or fleshly form, but as they have received grace of God, and authority not to destruction, but to edification, and that they should not rejoyce in things not within their measure, but to rejoyce in the Lord, only with moderation, for he that praiseth himself is not allowed, but he whom the Lord praiseth; then the Apostle expresseth his wish, which is according to Rom. 15. 1. and makes protestation in the words of the Text: I emulate you with the emulation of God, this the best reading, and his meaning is, as 1 Tim. 2. 4. This Apostle is ardent in the same desire, and as 2 Thes. 4. 3. this Scripture

answers the Text: But this man of God is exceeding sollicitous for the people of God more then for himself, and its worthy consideration this chapter, v. 28. 29. and for young men and maids, who are oft over sollicitous to be disposed in the world in marriage, they should be sober and watchfull in souland spirit, taking the spirituall weapons, to cast down imaginations, and withstand all enemies, and then cast their care on God, for he careth for them, and as in the latter part of the Text I have prepared you a chaste Virgin for one Husband, to present to Christ God the Husbandman (our all) will ingraft us into the true Vine Christ, and make to grow up in him, and bring forth fruit in him, and this is the allotment of Virgins chaste and pure; and of Virgins I have undertaken this discourse ensuing, *apaviv*, &c. The Apostle endeavourerth to make that Church, and successions know that Virgins onely are a Bride for the Bridegroom Jesus Christ.

In the beginning, God the perfect, pure, and good Creator made all his Creations fit for his own presence, *Who is of purer eyes then to behold iniquity*, and a restauration into that condition, is the creatures longing and desire, and is to be done onely, in and by Christ, when he cometh.

In the beginning God made all good, pure, and perfect, the man and woman were so in their first condition, and that they were in the favour of God, may not be denied, as consequence whereof is, they were not carnally nor worldly affected; for the one is death, *Rom. 8.* and the other enmity to God, *Jam. 4.* Another Consequence is, they were Virgins untainted; and knew nothing in fellowship but God, they knew no evils neither had they experience of any, nor one of the other: *Virgo* is said to be so called a *viriditate*, vel a *viriditate*, alway green and flourishing: The Greeks have *παρθενία*, which is thought to come of the Hebrew *parath*, *fructifera* Gods first Law to them, was, *be fruitful and multiply*, God send the Apostle prayes God for the Church of *Colosse*, to be fruitful; and is worthy every ones consideration; for sure the mind of God was, man should not fructife, but in the image wherein he was created. Not otherwise then as joyned to their first husband, in co-

venant with him according to his holinesse they should be kept chaste Virgins in God, and so fructife. God made to man and woman, mouths that out of them they might bring forth to God their father continually, to his praise, honour, and glory, in praising God, and contemplating, the Love, bountifullnesse, wisdom, truth, comeliness, excellencies, dignities, &c. of God, and that they should not bring forth of their bellies, for their fruitfullnesse must be of the will of God, not of the will of the flesh, for *Iohn* 3.6. and *Gal.* 5.20.21.22. Even as Christ that untainted Son of God, *Iohn* 4.34. So chaste Virgins delight not to hear, see, smell, taste or feel, but in the will of God in chastity and purenesse, as *2 Cor.* 6.6,7. and Christ sets out that those who are his nature and kindred, are so by such means *Matth.* 12:50. *Jerusalem the Virgin daughter of Sion*, *2 Kings* 19.2. *Jer.* 31. 4. Its likely harboured Virgins, pure, and chaste, (though many in it were defiled by worldly prosperity then with a greater enemy to godly chaste thoughts is not) their conversation was with fear, the hidden man of the heart being uncorrupt, much set by of God, as *1 Pet.* 3.2,4. the beginning, end, and progresse of which their keeping Virginity, and their faith in God, in hope they should conceive of that, and bear *Immanuel*, or Christ, who cannot be born of any but Virgins, and then he is a Saviour of the World; for the pure nature of God will not joyn with corrupt flesh. The end of the discipline of Christ is but to attain the divine nature: he that will be his Disciple must deny himself, and the life of the flesh, that God may breath into him the spirit of life in Christ Jesus, that such a Disciple may say with *Paul*, *Not I now, but Christ liveth in me*; this is pure Virgins-life, *Rev.* 14. attributes Virginity to both men and women following the Lamb, *Iohn* heard voices of waters and thunders, which I conceive were troubles, hideous assaults, floods of persecution cast out of the mouths of who-rish people against them, but they had their Fathers name written in their foreheads, therein they overcame those that assaulted them; for *Iohn* heard also the voice of harps, they sung the triumphant song of *Moses*, for its likely their conflict was no lesse, then was that of *Moses*, and the Israelites at passing through the Red sea: Consider what dammage it had been if they had been defiled; I judge they rather should have been in the bottom of the sea, with *Pharaoh* and his host, then to have

sung the song of *Moses*, but their benefit is much they live to rejoyce in God, and praise him evermore, by whose continuall working in them they are preserved: the Apostle *1 Cor. 7. 17. 8. 17. 8. 32, 34, 37. &c.* setting out what things are good, commends single life, and I suppose single life may best respect things that pertain to God with a single eye, avoiding darknesse of the Devil, Flesh and World, *Luke 11. 34. Mat. 7. 34. 5* pulling out moats in eyes clearing light, as wise virgins, *Mat. 25.* Who though their eyes sleep, yet their hearts are waking; the light of Gods countenance in the face of Jesus Christ is still shining there as oyle, supplying their Lamps of their godly professions, and in that unspeakable light they preserve themselves to the rule of the Law of God, chaste, pure, and spotlesse virgins to enter into the Bride chamber with the pure and chaste Bridegroom the Lord Christ, and as *Eccles. 1. 18. and 3. 18.*

I find in *1 Tim. 2. ult.* The woman more blamelesse then the man for the first transgression, and yet she the woman shall be saved by child-bearing, so as they continue in the faith, i.e. in Christ or in chaste virginity. Some curious one hence will querie, what was the transgression? and the Text answers eating the forbidden tree, but then, what was that? it was mans mistake in the Law given him, and especially in the act of production of fruitfulness, and multiplication, for they produced carnally as beasts, who had a Law in the same words, but were never in the same image, and I cannot conceive Gods mind was man should be fruitfull and multiply out of the image wherein he was created. Consider seriously, *Adam* never had any child which was not in the similitude of sinfull *Adam*, but that was not the image wherein God made him; God said to beasts, in their kind, *Be fruitfull*, &c. but God made man in his image, and said, *Be fruitfull*; God fitted *Adam* with his image, and in the knowledge of good onely, and that in himself, and his presence not separate from himself, nor out of his presence. The Apostle now is again fitting these *Corinthians*, as he did other Churches, *Col. 3. 10.* Hence I conceive that child-bearing by which woman shall be saved is a production, as virgins, who as aforesaid have not wombs to bear at, neither know any thing, or man carnally, but onely God in fellowship, onely love him, Generation of Virgins, they have a new birth, they are born as in *John 1. 13. 14.* as the word is made flesh in them, so that word in them produceth nothing

nothing of the Flesh, but of God, to whom being married or espoused, their desires are onely to that their Husband as God appointed *Gen. 3.* and so they breath and pant after the chaste God in chaste thoughts, ever intent upon his holy will, as *V. riab, 2 Sam. 11.* I find none so chaste in his thoughts, as he to serve God in his time. Chastity is rendred by *Hierome* as a fruit, *Gal. 5.* Now coupling flesh to flesh by marriage which is said to be instituted by God in Paradise, produceth no such fruit as I see, I am of a mind, that coupling flesh to flesh in marriage, and heaping together the things of the world which that estate requires, makes men and women in that estate not to relish, nor sensibly to smell the savour of the good ointments of the name of God, which the Virgins smelling, do therefore love him, as *1 Cor. 7. passim.* Those that act in the flesh are by Law excluded the Kingdome of God, but they that produce fruits of the spirit (which none do but Virgins) against them is no Law; and they that walk according to that rule, peace is upon them, and mercy, and upon the Israel of God; Christ will joye in marriage with such, (*prom Text, and Rev. 12. 1, 2. and Psal. 45. 12.* and not with harlots, which all others are) *1 Cor. 6. 15.* which two points must be handled, *Rev. 12. 1, 2.* The vision is a woman, a Virgin, the Spouse of Christ; the Sun, Moon, and Starres, give not more light then appeared with her, this stirred up the Dragon, who hearing her crying in pain, travelling ready to be delivered of the man-child, i.e. the pillar and ground of truth, sought to destroy it in its birth, but God took up the child into heaven, i.e. withdrew his truth thither, (which makes Gods truth to be to us a myserie) and God gave the woman mighty wings of an Eagle to flic into the wilderness, where God preserveth her, till the Dragon be chained up, then shall she appear most glorious, and the man-child, the truth, as a golden pillar (brighten then the fire or the Sun) in the midst of her, *2 Thess. 2. 8. 1 Tim. 3. 15. Rev. 1. 19.* This is the effect of the Love of God to this woman Virgin and her fruit: This is the Kings daughter, all glorious within, brought out with her companions, Virgins, all of them to be espoused to the King, these alwayes sing the Song of Moses, being come out of great Tribulation: The eternall wisdom saw it necessary to send Jesus Christ into the World for the salvation of mankind, i.e. to bear their miserie, sorrow, sin, and the curse for sin, so *Is. 53.*



he is a man of sorrows, and so are all that behold, and follow and love him; and if it be queried how these came into trouble, the answer is lost before, but also it may be answered, that 'tis the wise decree of the just God according to his word, *Gen. 2: In the day you eat thereof, you shall die, Moriendo morieris, Rom, 7.9.* Paul was alive without the Law, this was not Virgin-life, But when the commandment came sin revived and he died, i.e. he lives as worldly men without God, and Christ, and Law did, and he blest himself in that condition, but the commandment brought the knowledge of sin, then he died; he saw he could not live in sin (and have fellowship with his Maker) *For the wages of sin is death:* Thus this soul comes to affect the chaste Virgin life (which the Text points at) for it cannot be otherwise but to wife Virgins (that they may be espoused to Christ) is given to conceive the knowledge of Christ, his mind and Law, which are not carnall, nor can be carnally conceived, but by pure and chaste spirits; these in the flesh, (which they term a body of death) groan because of sin (from which the flesh is rarely separated) these wait for the manifestation of the Son of God, which will be in purity and perfection, like God, who will be all in all: these will not accompe themselves to live in the World, or in flesh, as *Gal. 3.3. You are dead, and your life is hid in Christ with God.* and the Apostle, *1 Cor. 15. Idle dally:* these cannot mind the Flesh, nor any thing that may indulge the Flesh, nor any thing below God; having the mind of Christ: these are the wise Virgins, having oyl in their Lamps, i.e. having applyed all their senses and faculties to apprehend Christ, are apprehended of him and received an anointing of him, teaching them all things, the sweet savour of the ointments wherewith they being anointed provoking love in them stronger then death, wherein imbracing and being imbraced of Christ the Bridegroom, they enter with him into his Glory: these deny themselves before the World, chusing to be put to death in the Flesh, to be quickened with Christ in the spirit: and let every one know and consider, God cannot deny himself, he willeth the perfection of his Creation, he is infinite in wisdom, and wonderfull in providence. The Scripture *Hosea 2.* shews Gods working upon harlots, to make them become Virgins, that he may betroth them (being Virgins) to himself in righteousness, Judgement, compassion and faithfullness, as appears from *v. 5. to 21.* But *v. 15.* I cannot let



passe the valley of *Atbor*, &c. i.e. the valley wherein *Atbor* suffered for the *Babylonish* garment, &c. Our modern Virgins affect nothing so much, as to be in gay apparrell, but these wise Virgins will have that in such esteem, as Christ their beloved did, and made himself of no reputation; and these laying aside these weights and hinderances, have more bold and strong hope to enter with him into his glory: these by the Baptism of Christ are baptised for dead, are in jeopardy every hour, dying daily with Christ, to live with him eternally, and this hope and confidence they have, not in themselves, but in the mighty power of God, whereby Christ was raised from the dead: Thus it becometh Virgins to be, for that they be the objects of fleshly lusts, which are in most men; the end of which lust, is the vitiating the chastity and integrity of Virgins; and not onely so, but the watchmen in the Streets, who pretend they watch over the souls of Gods beloved ones for good, (not having the myserie hid from ages, and generations revealed to them) finding these Virgins in the streets, are apt to smite and wound them, and to take away their vail, their comeliness given them of God, and to make them seem naked, *Ezek. 16. Cant. 5.7.* and as it becometh Virgins, they live by the word of Christ, *Luke 5.34.* to the end. The disciples saw the glorious power of God in Christ, they rejoiced so in him their Husband, as safe forever; they could not then fast, because of the presence of the Bridegroom their Husband, who had his Tabernacle in flesh as they were, they thought this should never be taken away, but he sayes he shall be taken from them: *And then they shall fast.* Now what is that? It is, they shall look upon that flesh, wherein they did suppose they had security, accomplishment, & perfection by Christs presence in flesh, & by eating did indulge the same: now they seeing nothing in the flesh to glory in, that house, or appearance, being left desolate, and crucified they become troubled, and sad, and sorrowfull, and neglect the flesh, as two disciples going to *Emmaus*, *Luke 24.17.* And yet their fresh springs in God, the power or fragrancy of virginity carries further, that all things become new in them: Christ in God, they will not put a piece of a new garment into an old vesture, the old they put quite off, that the new may be compleatly on, with them old things are passed away, and all things become new: so they gird up the loins of their mind, are sober and watchfull, and trust perfectly on the grace that is brought in the revelation of Christ, and have no confidence in the flesh, knowing that all flesh is as grass that withereth, and that all glory of man, is as the flower of grass that falleth away, but purifying their souls by obeying the truth in fervent brotherly love to all Saints, become born anew of the immortal seed, the word of God which endureth for ever, and to lay aside all maliciousness, guile, dissimulation, envy, and evil-speaking, *As new born babes desire the sincere milk of the word, that they may grow thereby,* and tasting the

beautilfullnesse of God in this desire do obtain from fleshly lusts, which  
 fight against the soul, 1 Pet. 1, and (2d *Thim.* 3. Luke 20.35. not caring to  
 marry, as worldly men and women do, for worldly and fleshly ends, but  
 abstain, wait, watch long for, and labour if by any means they may at-  
 tain resurrection from the dead, knowing, 'tis not for them to marry  
 wives, or be given in marriage for the children of the world that lie in  
 darknesse do so) but these cannot but abstain, are fitted thereunto (as  
 Text) and know their calling of God, who hath accounted them wor-  
 thy to enjoy the world to come, and resurrection from the dead. Virgins,  
*a vivendo* ever fresh, flourishing, and increasing, with the increases of God;  
 Adam and Eva in their first condition; the Law given them shews they  
 did or should have so done, but their first transgression put them into a  
 dying condition, (which their transgressions afore spoken of) for they  
 putting off the image of God, which was on them, procured themselves  
 to be put out of place, and possibilities, of having visions of God, and so  
 from attaining the Tree of life, then became their cogitations darkned,  
 and all things so mysterious, that the godly know nothing yet as they  
 ought, 1 Cor. 8 Hence it is the Apostle declares, Col. 1. 26, 27. *A mystery which*  
*hath been hid from ages and generations, but now is made manifest to his Saints,*  
*to whom God would make known what is the riches of the glory of this mystery a-*  
*mong the Gentiles, which is Christ in you, the hope of glory, whom we preach, &c.*  
 Ther's much in this Scripture, but the cause for which I quote it, is to  
 find out the mystery. I conceive, it is that, that hath been hid from the  
 sons and daughters of men, who mistake their God, who is an eternall,  
 pure spirit, and his increasings are pure, and spirituall: but on the con-  
 trary, they produced issue carnally, and best themselves in it, as in these  
 dayes men and women, professing themselves Members of Christ, and to  
 have the lively oracles of God committed to them, yet in this, make no  
 difference betwixt themselves and the men and women, without God in  
 the world, who beget children in the same manner. I conceive David per-  
 ceived this mystery when he said, *Psal. 51. 5. Behold I was born in iniquity, and*  
*in sin did my mother conceive me;* which could not be true, if carnall marri-  
 age for procreation of children was Gods institution in Paradise:  
 But sure, God having made man and woman in his image would have them be fruitful, and  
 generate in that image (spiritually, which the holy spirit in *John 3. 6.* and *Rom. 8. 5. &c.* affirms  
 it not by carnall generation, and this the world could not, or would not, nor yet will know:  
*Psal. 42. 5.* But God sent his Son in his Wisdome and Power, who declares this, he was not  
 carnally minded, nor took a wife as carnall men, yet he, and he alone brings children to God  
*Heb. 2. 10.* and although fruitfullnesse and increase, is Gods will. yet Gods delight is in the  
 fruit of Virgins, betwixt whom and God is love extraordinary, stronger then death, and if  
 mankind had kept them to God a chaste spouse and Virgin, God would have made to bring  
 forth children with gladnes, even such as should have saved themselves, and not destroyed a-  
 ny, even as the power of the most high overshadowed the Virgin Mary, brought forth Christ,  
 the Saviour of the World, no condemner nor destroyer, but the very character of the eternall  
 Father: God cannot love that which is unlike himself.

Let all people in respect of their carnall mindednes, take up a lamentation, and let Glory be  
 ascribed to God in their own consciences.

